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THE ARABIC PORTION OF THE CAIRO GENIZAH AT CAMBRIDGE.

(*Twelfth Article.*)

XXIX.

INTRODUCTION TO SA'ADYĀH'S "TRANSLATION OF JEREMIAH" (?)

VELLUM, 17.5 × 15 cm., square char., twenty lines on page.

This fragment belongs to one of Sa'adyāh's works. The way in which the same author's commentary on the Book of Job is quoted (fol. 2^{ro}) proves this beyond a doubt. The particular treatise of which it forms a part appears to be the commentary on one of the books of the Bible, because the fragment contains the words: "the book which I am explaining"¹ (fol. 1^{ro}). The *Sefer Yeširah* is here out of question, as are also those biblical books of which Sa'adyāh's Arabic versions exist in print. Now, with the exception of Isaiah, no translation or commentary by Sa'adyāh on any other prophetic book has been preserved. It is noteworthy that in the two Yemenian MSS. of the British Museum Or. 1473 and 1474, Isaiah alone is accompanied by the Arabic translation, whilst the other prophets are illustrated by the Aramaic Targum only. From this we may infer that Sa'adyāh's version of these books was lost at an early epoch. It is not, however, necessary to assume that our fragment belongs to one of the books which, in the Canon of the O. T., follow after Job. References from one of Sa'adyāh's commentaries to another are rather frequent, but unfortunately allow

¹ Or "translating," as Sa'adyāh employs *tafsir* for "translating," cf. Job i. 6; xxxvi. 6 (ed. John Cohn).

no definite conclusion as to the priority of the treatment of any book except, perhaps, the Pentateuch. The commentary on Isaiah contains a reference¹ to that of Proverbs, whilst the latter has *two* references² to the former. May we assume that Sa'adyāh was engaged on both commentaries simultaneously? The late Prof. J. Derenbourg suggested that the reference to the Proverbs in the commentary on Isaiah was originally a marginal note added later by Sa'adyāh³. He may have done so once or twice, but in the majority of cases these references most likely occupy their original place in the text itself, especially when they contain a reference to the context. Just this is the case in the fragment. Its great age does not favour the suggestion that the reference to the commentary on Job is of later date, and was put in its present place by a copyist. In the absence of positive arguments to the contrary, we must assume that the work to which it belongs was written after the commentary on Job.

I am under the impression that the fragment forms part of the introduction to the translation of, or commentary on, Jeremiah. The evidence of this is, indeed, scant, and is almost exhausted in the first two lines, which form a fitting illustration of the attitude of the prophet Jeremiah at the beginning of his ministry. We may add to this the circumstance that the allusion to "the prophet" without mentioning his name, implies that the latter is known from the preceding passages. There is no doubt that Jeremiah is *meant*, because the two quotations selected to interpret the situation are taken from his book.

Otherwise the mutilated condition of the fragment renders the task of giving an account of its contents very difficult.

¹ Ed. Derenbourg, p. 126.

² Ed. Derenbourg, pp. 94 and 195.

³ *Ibid.*, p. vii. It seems to me, however, that the reference in Isaiah stands in its right place, whilst the two references in Proverbs are later additions. I am altogether under the impression that the Psalms, Job, and Proverbs were explained prior to the Prophets.

The discussion seems to turn on matters ethical. It appears that in the earlier part of the preamble the author had treated on the different temperaments and conditions of the human mind, of which he had enumerated not less than *eighteen*. Excitement and tranquillity having been disposed of, the author discusses, in the concluding part of the introduction, joy and sadness. He is not, however, concerned in the more philosophical aspect of the question, but in its bearing on religion. Joy is felt when the soul of man is filled with gratitude towards his Master for bounties conferred upon him; or after an act of justice; or at the downfall of the wicked. Its climax is reached in the recognition of God after death¹. With this joy of the righteous is contrasted that of the wicked who delight in evil deeds and in heresy.

The nature of sadness, and the various ways of expressing the same by tears and violent gestures, are explained in the last paragraph and illustrated by a number of quotations from the Bible. The whole discussion is an interesting supplement to Sa'adyāh's ethical code. At all events, the topics treated on in this fragment are absent from Parts VI and X of his philosophical work. It is especially in Part X that we should look for a discourse on the natural dispositions of man, as the subject is touched upon in several places². The author speaks of the three faculties of the soul, viz. desire, anger, and discernment³, and comes rather near our subject in ch. 13, when speaking about tranquillity of mind, excitement⁴, grief, sadness, and joy.

The question to which of the two writings priority belongs must be left open for the present, although the fragment gives the impression of being supplementary. The work of which it forms a part was probably written during the last years of the author's life. Contemplations similar to those in the fragment are by no means out of

¹ An Aristotelian idea, see *Nichomachean Ethics*, X, ch. 7-8.

² *Amānāt*, ed. Landauer, pp. 282, 283, 317.

³ *Ibid.*, p. 284.

⁴ *Ibid.*, p. 313 פק, cf. the fragment, fol. 1^{ro}, lines 3 and 8.

place in an introduction to a commentary on Jeremiah's prophecies.

There is, however, an undoubted literary relation between the fragment and Sa'adyāh's commentary on Job. Apart from the direct reference to the latter work and several quotations from it, there is the physiological passage on the effect of pain, which occurs almost verbatim in both treatises as well as the employment of the Arabic version of a passage of Job (xiii. 14) in the body of the text of the fragment. If we consider the ritual pairing of the two for special occasions we might derive from it an additional argument that the fragment belongs to Jeremiah.

The great age of the fragment has been alluded to above. It cannot be later than the *eleventh* century, but is probably earlier.

T-S. 8 Ka. 10⁵.

Fol. 1, recto.

• • • ומן תשנע באזא תואעד¹ אללה לה אן גבן מן אלמתעדיון ואלעאדלין
פמדימום איצא ומעאקב כק אלה לל[נב]יא אל תחת מפניהם פן אחתך
[מפניהם] וקאל פיהם ולא פחדת אליך נאם יי אלהים צבאות ואלקל אל
ואלאטמנאן אדא בדל אלאמר מוצעהמא פ[ג]על אלאטמנאן מע אלועד
פי² אלקעאב פלם ינטר א' תיה באלעאקבה כמא לא יחוב כק לו חכמו ישכילו
[זאת יבינו לאחריתם] וקאל פיהם לא זכרה אחריתה ואדא געל פי אלאמור
אל • • • ה • • • אלמחמורה עאקבתהא פלם יצדק בהא ולם יסכן אליהא
ה • • • קל • חתי תנקלב במא יחדת מן תפכרה וקלקה אלי גיר מא
• • • כק ואת מי דאגת ותראי כי תכובי פקד תכלמת עלי הוה אליה
כלק באכתצאר מן גיר אן³ חמר ללמואצע אלתי ינבגי אן יסתעמל
ואלכלק מנהא פיהא בל עיינת עליהא תעיינא ואת • • • • • לא עלי
אן אצף כף יתולד כל כלק (מנהא פיהא בל עיינת)³ מן אל[אכלאק]

¹ V. conj. with a *mater lectionis*.

² Doubtful.

³ The four words in brackets are evidently dittography.

אלמרכבה אלגסם מנהא ולא כיף יתפרע פרעא מן אלרוח פי ק . . . (?) לילא
 יכרן אלכתאב ען חדה אלמקצוד בה ובקיית אלכלקין אלאכרין אעני
 אלפרח ואלחון אלדין המא תמאם אלכ[לק] ¹ לאתכלם עליהמא ואנעלהמא
 כאלאכיר מנהמא מפתחא ללכתאב אלדי אנא מפסרה פאקול אמא
 אלפרח פאלונה פי אן אלבארי כלק אלנפס בה ליכון סבבא לשוכר
 אלעאבד לה עלי מא ינעם בה עליהם מן אלנעם אלתי לה מן נעים אלדניא
 אלכביר בנמעה כק ושמחת בכל הטוב ואלחכמה אדא וצל אליהא
 כק שמחה לצדיק עשות משפט ואלנקמה אדא חלת באלטאלמין

Fol. 1, verso.

כק ישמח צדיק כי חזה נקם ומא ישבה דלך ואנלהא ואעטמהא
 ואלוצול אלי מערפה אללה כק ישמה לב מבקשי יי ונעם אלאכרה כק
 שמחו ביי וגילו צדיקים וישמחו כל חוסי כך ומא שאכל דלך
 והדא כולק איצא אדא נקלה בפרחה במעאצי כאן דלך ויארא פי
 נהלה כק השמחים לעשות רע או במעציה כטירה פי אלצורה כק
 שמח לאיר לא ינקה או מע אלכופאר פי אפר[אח] . . . פבק . . .
 להם כק אל תשמח ישראל אל גיל כעמים ואמא אלחון [פהו] ² כלק
 מכנון פי אלנפס אבתדאווה מן ענצר אלהרארה ותמ[אמ]הא מן ענצר
 אלברודה וביאן דלך מן סבב חדותה לאן אלסבב אלמחדת לה א[חד אתנ]ין
 אמא סלב נעמה ואמא וצול אלם פאדא האנת אלהרארה ותרקת קוה
 אלנפס אלי טאהר אלגסד לתטלבהא פאדא הי חצלת מנהא
 עלי אם אסתבדלת בחדות אלברודה וצעף קותהא ען
 צם גמיע תלך אלהרארה ורדה אלי מוצע פיענציר ³ באלטבע וצאר
 בוכארא וצרף אלי אלעינין וצאר דמועא ודפעתה אלקווה ואוסמי ³ אלכוכאר
 אלי כארג חתי תסתפרגה וכדלך יכון איצא ענד חדות אלאלם ירתקי
 אלכוכאר מן אלהרארה לונעה ותדליעה פאדא קרב מן טאהר אלגסד
 למ יגד לה מן דאכל מאדה אכרי תטרדה פאדא תחדך לה אלקלב
 אכרנה עלי כט מסתקים אלי אלדמאן ופרקת אלי עינין פאנחל באלדמע
 ואלכבא כמא אן ואצף מא ונה אלחכמה פי תצמינה אלנפס ותכליקהא
 בה פנקול אן דלך מנאפע שתי פמנהא אן תכון אלעבד אדא סלב נעמה

¹ Probably אלכל.

² According to the outlines probably פהו.

³ Sic.

Fol. 2, recto.

וחזן עליהא ישתד גמה כאן דלך אצלח לה עלי אלונהין גמיעא לאן
 דלך אלמסלוב אלנעמ¹ה אן הו כאן עקובה עלי דנוב אקתרפהא פגמה
 וחזנה יופרא¹ פיה אן לא יעאוד פיסלט גירהא ואן כאן דלך סלב
 אלנעמ²ה מחנה מן אללה לה ליצבר פיעוצה פאלחון תאיידה פי אלבלוי
 ויאידה פי אלתיעויץ כמא שרחת הרין אלעלין פי כתאב אלתיעדיל
 אעני תפסיר אויב וכדלך אלקול פי אלאלאם . . עלי האתין חאלין כָּך
 היום מרי שיחי ומנהא אן יכון אלמעאפון מן תלך אלאלאם אלדאימה
 געמהם ירו מא נאל דלך אלמעאקב אן אלממתחן פישכרון רבהם
 אד תפצל עליהם אמא במהל ען אלכטייה להם או בתעויץ
 אלעויץ² בגיר דלך אלנע אלדי נומה³ כלקחם ומנה אן כל
 אמר אדא עלם אן פי אלונא⁴ אחזאנא וגמומא ול צלח
 ללטאעה כופא מן . . . תנאלה כָּך כי פחד אלי [עוד] אל ומש[אתו] לא
 אוכל פכיר אן הו נאלה בעינה לי כָּך יחלץ עני בעניו
 ויגל בלחץ אזנם ומא אנפע הדיא אלכלק ענד
 חרות אלמציבה ואטהארהא פא ל ל וגלפ . . דאת אלתי
 קד פסרת ואסתחאלת פענות אל יה ען רדהא אלי מעדנהא
 כמא תסתפרג אלכלאט אלמת אלמסתחילה אלי אלפסאד
 באלארויה כאלמנקה וכמא תסתנטף כל מאדה פי אלחאל אלתי סבילהא

Fol. 2, verso.

אן תסתבעת בהא וכמא הו מעלום אן בעץ אלמטפאל יכון פיהם פצל רדא
 פלא יתחלל אלא באלבוכא פהדא אלנפע אלטביעי ללבוכא פהו אלצורדי
 פאדא עצמת אלמציבה וגאת מן אלמצאיב אעראץ עלי גיר נטאם
 אמכן אן יני מנה ענד גמה וחזנה ערץ מע אלבוכא וארי אן
 אצם אעראדהא⁵ איאת מן אלמקרא מדיכורה פי אמאכן ועף מצאיב
 קום⁶ פמנהא צרב אליד עלי יד כָּך ואתה בן אדם תנבא והך כף אלכף

¹ I doubtful.³ נטמה or ט? prob.⁵ Probably אעראדהא.² אלעויץ but the first ו effaced.⁴ Probably ונ.⁶ Only ק recognizable.

וצרב אלארץ באלרגל כק הכה בכפך ורקע ברגלך ואמר אח • וצרב
 יד עלי אלפכך כק ואחרי הורעי ספקתי על ירך וצרבחה עלי אלראם
 כק גם מאת זה תצאי וידיך על ראשך וצרבחה עלי אלקלב כק
 על שד[ים ספד]ים • ויריד בה אלצדר ורפע אלחון אלי הרה אלה צרבחה
 פי • • • • • לם אעמייה (?) אלרייסה ואלבאטשה אלמתקלה כף רפעתה
 אל • • • • • ל אלמ • • • • • מנה וחתי יעץ על[י] ל • מה¹ וינהשה באסנאנה
 כק על מה אשא בשרי בשני • וקאל שדיך תנתקי ורפעה אלי דלך
 אל • • • • • עלי נפסה ומ • • • • • ל חת • • • • • או כף אבת לב אלצדר וכאנה יקטע
 לחמה ותכריק אלחוב כק [וכשמעי] את הרבר הזה קרעתי בגדי
 ונסך שער אלארם ואללחיה • כק ואמרמה משער ראשי • וקאל גוי נורך
 והשליכי: ורפעה אלי חרקה • • • • • למא אן לם ימכנה אלחשקיק ללחמה
 ללאם אלחאדאת • • • • • יד אלאקרבין אלי • לחומה מא לם יולמאנה • תם

TRANSLATION.

. and he who shows himself brave with corresponding trust in God. If he is cowed by transgressors and abusers, he deserves blame and punishment, as God said to the prophet: Be not dismayed at their faces lest I confound thee before them (Jer. i. 17); and further: And that my fear is not in thee . . . (ibid. ii. 19). When the [divine] command changes (?) the places of excitement and tranquillity, whilst connecting (?) the latter with the expectation of chastisement (?) he does not consider the consequence to avoid sinning, as is written in Deut. xxxii. 29 and Lam. i. 9. If he connects it with matters of desirable outcome, he neither believes nor has confidence in it. He is, then, [in excitement (?)], until it is changed by the result of his thought and excitement into something (?) as is described in Isa. lvii. 11. I have briefly discussed the *eighteen* dispositions of character without the places (passages?) which should be employed, and by which temperament is directed. But I considered them carefully not in order to describe how each of them comes into existence of compound body, nor its many mental ramifications lest this dissertation surpass the limits I set it. Then there remain the last two dispositions, viz. joy and melancholy, which complete the number. Of these I will

¹ Probably לחמה. Cf. Sa'adyāh's translation to Job xiii. 14 עלי מא דא אנחש לחמי באסנאני.

speak and place them immediately after the beginning of the book which I am interpreting.

Joy, I say, has the following aspect. The Creator has implanted it in the human soul that it may serve man as a source of gratitude for the benefits of this world bestowed upon man as is expressed in Deut. xxvi. 11; or when he acquires wisdom as is said in Prov. xxi. Fol. 1, 15; or when revenge overtakes the wicked | as stated in Ps. lviii. 11. verso. The highest degree of joy consists in reaching the knowledge of God, as is written in Ps. cv. 3. The bliss of the future life is expressed in Ps. v. 12 and similar passages.

When his joy turns to wickedness, this is consummate folly, as is expressed in Ps. ii. 14; or when he rejoices in another's misfortune, as stated in Prov. xvii. 5; or when he joins the ranks of heretics as in Hos. ix. 1.

Sadness is a disposition hidden in the soul, deriving its origin from the heat element, and reaching its completion (?) in the cold element. The explanation of this is to be found in the causes of its origin of which there are two: firstly, loss of enjoyment; secondly, the affection of pain. Now if heat is produced and the power of the soul lifted up, outside the body in order to seek it. When it, then, arrives it is changed in consequence of the cold and the decreased power which is unable to collect the whole heat and to transport it to a place . . . It becomes naturally condensed and is changed into vapour which, entering the eye, becomes a tear. It is, then, removed outside and discharged. A similar process is that which engenders pain, in consequence of which the vapour produced by the heat rises up. When it is nearing the surface of the body, there is inside no other expelling substance, but when the heart is moved by it, it leads it straightway to the brain¹. It is then distributed between the eyes and dissolved into tears and weeping, just as

.

This has various advantages. One of them is that, when a person suffers the loss of anything that pleases him, and regrets it, he feels his distress acutely. This benefits him greatly for two reasons. If Fol. 2, his loss is a punishment for transgression committed, it becomes recto. a gain. His distress brings him forgiveness if he does not repeat [the sin], and he escapes another [punishment]. But if the loss

¹ Compare with this Sa'adyāh's explanation of Job xiii. 14: Pain rouses the natural heat which moves away from the heart through the arteries to all parts of the body. While in a state of excitement the heart loses heat and, therefore, does not work satisfactorily on account of the vapour which mounts up to the brain.

of his property is a trial from God, he may hope for compensation, and his sadness helps him in his calamity. I have explained these two principles in the *Commentary on the Book of Job*.

There are also two conceptions of the idea of pain, as can be seen from Job xxiii. 2. Those who desire to be secure from these pains of lasting advantage (?), seek to obtain [immunity from] punishment or trial. They are grateful to their Lord either for overlooking their sin, or for exchanging it for something else which their disposition if they are aware that there is sadness and distress in . . . it promotes obedience as the result of fear . . . as explained in Job xxxi. 23 and xxxvi. 15¹. This disposition is of the greatest advantage when a calamity arises This is like which has deteriorated and become changed to reduce it to its mineral, just as mixtures which have become deteriorated through drugs—as —are emitted; or as every substance is purified in the condition by which it is stirred. It is also known that some children suffer from extreme debility which is only dissolved by crying. This physical advantage to cry arises from necessity. When a calamity Fr1. 2,
verso. is very great, and circumstances arise from calamities in an extraordinary manner, the tears of distress are accompanied by other actions. I will quote various passages of the Bible in illustration of this: viz. smiting one hand on the other, as in Ezek. xxi. 19; or smiting the ground with the foot, as in Ezek. vi. 11; or smiting the hand on the lips, as in Jer. xxxi. 19; or smiting the head, as in Jer. ii. 37; or smiting the heart, smiting the breast, Isa. xxxii. 12². If distress rises to such a height as to lead to these five kinds of smiting even bites his flesh with his teeth³, as in Job xiii. 14 and Ezek. xxiii. 34 or rending the clothes, as in Ezra ix. 3; tearing out the hair, as in the same verse and Jer. vii. 29

XXX.

DEFINITIONS.

PAPER, two leaves, 13 × 9 cm. Fol. 1 recto, Or. Rabb. char.; fol. 1 verso and fol. 2 large square characters.

The following fragment consists of two divisions of

¹ Cp. נאלה in the fragment with עלִי מאִ נאלה in the explanation of the passage in Job.

² That this is Sa'adyāh's conception of the passage can be seen from his Arabic version פתראדם ידקין עלִי אלהוין כאלתארבותא.

³ See Sa'adyāh's translation of the passage quoted עלִי מאִ זאִ אנהש לחמי במסכניי.

different ages. The main part begins on the *verso* of the first leaf in the manner of many treatises and booklets, which leave the first page free for the title. In the absence of the latter the empty space was employed by a later owner to jot down on it a few lines similar in character to the subject of the main piece, but derived from another source. The difference in the ages is also indicated in the different hands. It is, therefore, advisable to discuss each division separately and to treat on the older one which is of great age first.

1. Extract from the "Book of Definitions."

This is the superscription, and the question is: which work is here alluded to? There are two treatises which come into consideration, viz. the *Book of Definitions* by Isaac Al Isrā'ili (the elder)¹ and the "Letter on Definitions" by Ibn Sīnā². The identity of the titles both of Isaac's work and the fragment might suggest an easy solution of the question if all definitions were taken from the former work. This is not so, however, neither is it the case with Ibn Sīnā's letter. The first definition of the human soul is a mere reproduction of that given by Aristotle, and might have been borrowed either from Isaac or Ibn Sīnā, or from the latter's special treatise on the subject³. The first definition of nature is likewise Aristotelian, but is not given in this form by Isaac⁴. The second definition, that the soul is a luminous body, is to be found in a similar form in Isaac's treatise⁵. The definitions of *hikma* (wisdom)⁶

¹ See *Steinschneider-Jubelschrift* (Hebrew part), pp. 131 sqq.

² *Risāla fī-ḥudūd*, Constantinople, 1298 (1880). The *مقالة في ذكر الحدود* by Sa'īd b. Hibat Allāh, who died in 1112, scarcely comes in for consideration here, as our fragment seems to be older.

³ See Landauer, "Die Psychologie des Ibn Sīnā," *Z.D.M.G.*, vol. XXIX, pp. 335 sqq.

⁴ Isaac, p. 138; see also Al Khazari, I, 73.

⁵ Compare with this Sa'adyāh's definition that the soul is a finer and more ethereal substance than the spheres, *Amānāt*, ed. Landauer, pp. 166, 194.

⁶ Instead of *החכמה*, Isaac, p. 140, l. 23, read *החכמה* according to the Arabic original, *J. Q. R.* XV, p. 692, last line but one from bottom.

and *'aql* (intelligence) are not given by Isaac at all; but the definition of the latter coincides with Isaac's definition of its homonym *natq* (reasonable speech).

The "seven faculties" of the soul of which the fragment speaks are evidently the compiler's own, as both Isaac and Ibn Sīnā only distinguish *three*, viz. the vegetative, animal, and rational faculties¹. But Sa'adyāh, in the commentary on Job i. 6 enumerates three other faculties of the soul, viz. thought, anger, and desire, all of which figure in the list given in the fragment. It is therefore evident that the compiler enlarged the list for the sake of the number *seven*.

2. The *second division* forms a combination of philosophy and grammar, giving a collection of definitions and illustrations of the *noun*. It begins with three explanations of the noun ascribed to Sibawaihi. There is some difficulty in this, as Sibawaihi neither gives a definition of the noun², nor more than *one* illustration. The latter is reproduced in our fragment, occupying the second place, viz. that a noun is [a word like] *man*, *horse*³. There is, however, other evidence that the compiler of the note had read Sibawaihi's book, because there is a quotation in line 3 of the text which coincides verbatim with the book⁴. Also several words in line 2 seem to correspond with a passage in page 1, line 2 of the book, but are incorrectly copied.

To these definitions the compiler adds three more. The second of these has a parallel in the "Treatise on Definitions" by Sa'id b. Hibat Allāh⁵. The text of the last

¹ Compare Al Khazari, II, 14.

² This has already been observed by Ibn Ya'ish, the commentator of Zamakhshari's *Mufaṣṣal* (ed. Jahn, p. 25).

³ *Sibawaihi*, ed. H. Derenbourg, p. 1.

⁴ *Ibid.*, p. 2, line 15 يَا تَبْنَا اَنْ يَضْرِبَ اَيْنَا.

⁵ MS. Brit. Mus. Arund. Pr. 10, fol. 132^{vo} حَدَّ الْأَسْمِ الْبَسِيطِ صَوْتِ بِالْتَوَاطُيِ
مَجْرَدًا مِنَ الزَّمَانِ جُزْءٌ مِنْ أَجْزَائِهِ لَا يَدُلُّ بِأَنْفَرَادِهِ.

one in unfortunately mutilated. The whole notice is an interesting document testifying to the interest which Oriental Jews took in the Arabic language and literature which they endeavoured to disseminate among their own kindred. The Genizah harbours many instances of this.

T-S. 8 Ka. 6³.

Fol. I, verso.

(1) מסתכרנ מן כתאב אלהוד

חד אלנפס אנהא כמאל לנסם טביעי אלי די חייה באלקוה וחדהא איצא
אנהא נהר נורי להא די קוי תחרך דאתהא באלשוק מנהא אלי צאנעהא
ואלקוי אלז אלעקל ואלפכרה ואלפטנה ואלוהם ואלשהוה ואלנצב ואלחואם
וחד אלנפס איצא אנהא אבתרי כל חס וכל חרכה אלנפס הי בין אלהרכה
ואלסכון פלו כאנת מן אלהרכה למא סכנת ולו כאנת מן אלסכון למא
תחדכת חר אלהכמה אנהא עלם כל נאפע ולווס אלעדל חר אלעקל אנה
אפצל כואץ אלנפס אלנאטקה וחדהא איצא אנה אלקוה אלהאלה עלי עלם
חקאיק אלאשיא חד אלטביעה אנהא אבתרי אלהרכה ואלסכון וחדהא
איצא אנהא אלקוה אלמדברה ללאנסאם

Fol. I, recto.

(2) חד אלסאם לסיבוייה ק[אל] פיה חלתה אקואל אלסאם מא חסן פיה
מעני ינפעני ויצר בי פהו אסם ואלסאם רגל ופרס וקאל בער הדא פאלסאמא
אלמחדת (?) לאנהא אלסאם מא צל[ח] אן יכון פאעלא לאנה קאל אלי
תרי אנך לו קלת אץ יצרב יאתינא לם יכן בלאמא כמא תקול אץ צארבך
יאתינא פדל בהדא עלי אן אלסאם ענדה מא צלח לה אלפעל אלסאם
מא כאן מסחקרא עלי גספיי וקת דכרך איאה . . או לאזמא לה יקאל
אלסאם צות מקטע מפחום דל עלי מעני גיר דאל עלי זמ[אן] ולא מכאן
אלסאם מא דל עלי גספיי . . ולמ . . . אן כל מא דכל עליה חרף מן
חרוף אל גר פהו אסם פאן א ת מן דלך פלים באסם

TRANSLATION.

1. Extract from the Book of Definitions.

The definition of the *soul* is: a perfection to the natural organic body which is potentially endowed with life. It is further defined as a luminary substance endowed with seven faculties which move its essence by means of its desire to its Maker. The seven faculties are: intellect, thought, sagacity, imagination, desire, anger, and senses. The soul is further defined as the beginning of every sensation. Every movement of the soul is [something] between movement and rest. For were it movement it could not rest, and were it rest it could not move. *Wisdom* is the knowledge of everything that is useful and of the necessity of justice. *Intelligence* is the most superior characteristic of the reasonable soul. It is further defined as a faculty which points out the real essence of things. *Nature* is the beginning of movement and rest. It is further defined as the power which directs concrete subjects . . .

2. Definition of the noun according to Sibawaihi, who made three statements on the subject. (1) The noun is [a word] which conveys a proper meaning [of a thing] which either profits or injures one. Such a thing is a noun, e.g. *man*, *horse*. Subsequently he says: (2) Nouns are (3) A noun is a thing which has the faculty of being an agent. If you say: "Lo, he will beat¹, he will come to me," this is not a sentence as is: "Lo, he who beats thee² will come to me." This [instance] shows that, in his opinion, the noun has the faculty of performing an action. The noun is a notion fixed on something named at the time when it is mentioned, or belonging to it. He says: The noun is a defined sound which is intelligible and points to a meaning, but is independent of time and place. The noun is a thing that points on an appellative Every word which can take a preposition is a noun . . . then it is not a noun.

HARTWIG HIRSCHFELD.

¹ Imperfect.² Participle.